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Testament from the point of view of the new knowledge of recent years has been clear to many who work in that field.

As the general title indicates, the emphasis is upon the practical and religious teachings of the books interpreted. Very concise but good introductions deal with the important questions of introduction which inhere in the various epistles. Both the aim and the limits of the series preclude full discussion. The closing salutations of Romans are considered to have been intended for an Asia Minor destination. The document containing them is contemporaneous with Romans and its inclusion in the larger epistle is due to contiguity in the *Kopialbuch* of Tertius. As to the Pauline authorship of the Pastoral Epistles in their present form the writer considers it to be psychologically and historically untenable.

While the expositions contain much that is suggestive and valuable there is room for improvement in method and editing. The method of selecting certain passages from the Epistle to the Romans and grouping them under a topic while other parts are entirely ignored may have advantages for the author's purpose but a complete and clear presentation of the thought of the letter can scarcely be thus given. The topical combining of portions of the text of the various pastorals without sufficient indication of their sources is a real defect. Any advantage of such combinations is nullified by the confusion and inconvenience caused by this strange procedure. The discussion of certain topics may thus be unified but the exposition of the Epistles is impaired.

A similar series in the English language, with the defects mentioned above removed, would doubtless find a cordial reception and render an excellent service.

E. W. P.

CHURCH HISTORY

SCHAFF, DAVID S. *John Huss—His Life, Teachings, and Death*. New York: Scribner, 1915. xv+349 pages. \$2.50.

In anticipation of a deepened popular interest in John Huss, connected with the five hundredth anniversary of his martyrdom, Professor Schaff has prepared this biography, "intended not only to set forth the teachings and activity of John Huss and the circumstances of his death but also to show the perpetuation of his influence upon the centuries that have elapsed since he suffered at the stake" (p. vi).

With a genuine enthusiasm for his hero, the author has patiently worked his way through the literature of the subject, except the relatively unimportant Bohemian writings of Huss. In his Preface, he has presented a very serviceable bibliography. The two chapters that follow on "The Age in Which Huss Lived," prepare the way for the controverted issue of "Huss's Debt to Wyclif." Discarding Lutzow's recent thesis of Huss's independence of Wyclif, Professor Schaff reverts to the older view of Gillett, Lechler, and Loserth. "As important as the influence of Paul on the mind of Luther, and more important than the influence of Calvin on the mind of John Knox, was the influence of Wyclif upon the opinions and the career of Huss" (p. 44). That he has restated the arguments with force must be conceded. But the case would have been much stronger if he had treated Lutzow's contentions with the seriousness that they merit. One cannot but feel that Lutzow's arguments have been brushed aside and not seriously considered. For vividness and completeness of detail relating to Huss's experiences at Constance, readers will probably find themselves still turning back to Lutzow. But for a clear presentation of the papal and political background of Huss's tragedy, Professor Schaff has achieved notable success. Irrelevant details

have been eliminated, and the big factors in this imbroglio have been set forth in fine perspective.

What from the author's avowed objective should have been his strongest chapter—"Huss's Place in History"—scarcely meets expectation. Here he loses himself in a bewildering discussion of lesser issues, feeling called upon to devote eleven pages epitomizing the "Treatise on the Church." He succeeds, however, in making clear the reformatory significance of Huss's teaching, the inspiration derived by Luther from the Bohemian, and the transcendent power of Huss's saintly martyrdom upon succeeding centuries. "It is doubtful, if we except the suffering and death of Jesus Christ, whether the forward movement of religious enlightenment and human freedom has been advanced as much by the sufferings and death of any single man as by the death of Huss" (p. 2).

P. G. M.

RUDWIN, MAXIMILIAN JOSEF. *Der Teufel in den deutschen geistlichen Spielen des Mittelalters und der Reformationszeit; ein Beitrag zur Literatur-, Kultur-, und Kirchengeschichte Deutschlands.* Göttingen: Vandenhoeck u. Ruprecht, 1915. xi+194 pages. M. 5.

Mr. Rudwin, who is instructor in German language and literature in Purdue University, is not an amateur in the study of the mediaeval drama, as he is already the author of studies on the prophet scenes of the mediaeval religious drama, on the relation of mediaeval religious plays to the liturgy of the church, and a short article upon the devil in German religious drama in the Middle Ages. The present monograph is more extended in scope, as it surveys both the mediaeval period and that of the Reformation. A very large amount of the literature of these epochs had been carefully read, and every allusion to the devil excerpted and the mass of them classified. Popular belief in a personal devil certainly was strong in mediaeval times, when one has such vivid and detailed knowledge of him as is here set forth by reference to chapter and verse in the sources. The author is perhaps justified in saying that belief in the devil was stronger than belief in God. But the mediaeval devil was not the Satan of Scripture. Commingled with that oriental conception is the ancient Germanic Loke and a swarm of sprites, fairies, witches, etc., In a word, the mediaeval German devil was a complex.

Mr. Rudwin unfortunately has fixed his point of departure in the later Middle Ages, when the earliest monuments of German literature in the vernacular appeared, and thereby has ruled out all study of the subject in the Latin chronicles and sermons. But it is in these earlier sources that the genesis and development of popular belief must be studied. The book would have been improved both in interest and value if more co-ordination and interpretation had been exercised. As it stands, it is an array of classified data upon the subject more than a study of the subject. The bibliography is extensive.

J. W. T.

WOTHERSPOON, H. J. *The Ministry in the Church in Relation to Prophecy and Spiritual Gifts (Charismata).* New York: Longmans, 1916. xvi+208 pages. \$1.35.

This volume contains a series of lectures delivered in the University of Glasgow in the autumn of 1914. The author's aim is to show that the prophets of the church in the first and second centuries had no administrative functions, and constituted what